THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared" (PSALM 130: 3, 4).

No. 37, Vol. LXXIX. Thursday, September 13, 1917. Price One Penny.

MARY MAGDALENE.

BY DR. JAMES E. TALMAGE, OF THE COUNCIL OF THE TWELVE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

THERE is but a step between fanciful tradition and false history. A cleverly-coined lie circulates readily, and soon comes to be accepted at its face inscription as a sterling medal struck in the mint of truth. This applies both to events and persons of historic prominence.

Consider the case of a certain woman, whose reputation has been increasingly blackened through the centuries, and that by professed teachers and preachers of the Christ, without a vestige of justifying fact.

Mary Magdalene was one of our Lord's adoring followers during His ministry in the flesh; and she stands forever distinguished among women and pre-eminent amidst humankind in being the first mortal to look upon the face of the Risen Lord, and to hear the voice of a Resurrected Soul.

Yet we are told that Mary of Magdala, for such is the accepted signification of her surname, was a reformed courtesan; and her privileged association with the Lord Jesus has been made much of in text and homily to show that a sinner, even such as she is said to have been, could be pardoned and received into special and particular companionship with the Son of God.

That man cannot measure the bounds of divine mercy and forgiveness, is granted without discussion. But that the Scriptures warrant the foul aspersions cast upon the character of Mary Magdalene, is unreservedly denied. She is a victim of misrepresentation, and stands as one of the most pitilessly maligned of women of history.

To our shame be it said that her name has been made common as the appellation of women who sin as only women can, and who later profess penitence. Look in your dictionaries; what find you there under "Magdalene?" This: "A reformed prostitute; a repentant harlot." Even our adjective "maudlin" is a corrupted spelling of Magdalen or Magdalene, and has reference to the tearful state in which conventional art has represented the figure of this blessed and highly favored woman.

A partial explanation of such gross vilification of a noble woman's character—one cannot reasonably speak of an excuse therefor—is found in the unsupported assumption that Mary Magdalene was that once sinful but thoroughly repentant woman who entered the house of Simon the Pharisee, while Jesus was a guest at table there, and who in her contrite grief let her upwelling tears fall upon the Master's feet, which she then dried with her untressed hair, and anointed with ointment from an alabaster box.

That woman, whose repentance drew forth from the Teacher one of His most incisive lessons, and who heard from the lips of the Lord the benign assurance, "Thy sins are forgiven," and "Thy faith hath saved thee; go in peace," is not named in the narrative (Luke 7: 36-50). She is nowhere else referred to with identifying certainty in the gospel pages. To assume that she and Mary Magdalene are one is to substitute fancy for recorded fact.

Equally unwarranted is the inference that the woman last referred to, she who anointed the feet of Christ in the house of Simon the Pharisee, in Galilee, was Mary the sister of Lazarus who, shortly before our Lord's betrayal, anointed with costly spikenard His head and feet in the house of Simon the leper, at Bethany in Judea (John 12: 1-8). The two anointings are distinct in circumstance of time and place.

The effect of these gratuitous assumptions persists in spite of disavowals by able commentators and discriminating scholars. Unfortunately the chapter captions of our English Bible, as also marginal references and appendices to the Holy Scriptures, class Mary Magdalene and the woman "which was a sinner" as the same person, but this is an error based on the mistaken opinions of men, and is in no sense scriptural. The confused identity of Mary Magdalene and the other woman has been perpetuated by tradition in the Western or Roman Church, particularly since the fifth century, though it is discountenanced by the Greek Church of the East.

The first mention of Mary Magdalene by name presents her in association with other honorable women, among whom was the wife of the royal steward. They accompanied Jesus and the Twelve and "ministered unto Him of their substance" (Luke 8: 1-3).

These women of station were beneficiaries of the Lord's healing power, for each of them had been cured of infirmities, and

specifically had been relieved of the combined physical and mental ailments incident to possession by evil spirits. Mary Magdalene, as we read, had been delivered from the affliction of seven devils; but the fact of even such grievous plague is without warrant for the imputation of unchastity.

Mary Magdalene became one of the closest friends Christ had among women. Her devotion to Him as her Healer, and the One whom she adored as the Messiah, was as deep, as genuine, and as pure as her own soul. She stood by the cross while other women looked on from afar in the hour of His mortal agony. She was among the earliest at the tomb in the resurrection dawn. She conversed with angels, and was the first mortal to behold the resurrected Savior—the Lord whom she had loved with all the fervor of spiritual adoration. To say that this woman was once a fallen creature, her soul seared with the heat of unhallowed lust, is to perpetuate an infamy.

TAKE HEED.

MANY were the years the Jews had read their holy Scriptures. Many were the times they had read and studied concerning the Christ that was to come into their midst. Their holy Scriptures clearly testified of His coming. They described His manner of birth, the manner of His entrance into Jerusalem. Yes, their holy Scriptures, which they read and, in a way, endeavored to follow and believe in, clearly testified and described Christ, His coming, the manner of it, and His work on earth.

Christ came and lived among the Jews thirty-three years. There was time enough for those around Him to get a correct understanding concerning Him. But they did not. A few, seeing His mighty works, declared, "A great prophet is risen up among us" (Luke 7: 16). But others said, "Behold a gluttonous man, and a winebibber" (Luke 7: 34), a man worthy only of death. Why should such statements be made concerning Him? He had done no wrong. His case was clear. He fulfilled the prophecies that were uttered by the holy Prophets and which were recorded in the Scriptures which they professed to believe in and follow. Yes, He not only fulfilled them, but He positively declared and testified to the people that He came to fulfil them. He brought sunshine into the lives of many individuals where only shadows and clouds were known to be before. His beautiful life and righteous doctrines showed the hypocrisy in the lives and doctrines of those around Him. His doctrine showed the inconsistencies in the prevailing religions around Him. Destruction faced the popular religions systems. The leaders of the religions world saw it, and they became actively engaged against Him and His doctrine. Was His doctrine unscriptural? No. They could not refute it. Was

there any fair and legitimate method open to them? No. Public opinion was the only weapon they could use. Public opinion became aroused against Christ, and He was crucified. Well might Pilate ask, "What evil hath he done?" to the masses who had brought Christ to him. The masses could not prove any crime against Him, yet they wanted Him crucified. We read, "but they cried out the more, saying, Let him be crucified." Think of what the Jews were doing. Here was the greatest possible opportunity and blessing, together with an invitation to accept it placed within their reach, but they rejected their advantages and opportunities, and crucified Christ, against whom nothing could be found except public opinion. But let us take heed, and remember the Jews; remember their opportunity; remember their actions, their obstinacy and blindness; and remember the consequence of their actions.

"Human nature is still human nature," and "history," we read, "repeats itself."

Many years now has the world had the Holy Bible. Times without number have the people of Christendom read the Bible, which clearly describes and testifies of the "dispensation of the fulness of times [wherein] he [God] might gather together in one all things in Christ, both which are in heaven and which are on earth" (Ephesians 1: 10).

Time has passed since that great tragedy on Calvary. And to-day the despised "Mormon" missionary humbly but firmly declares that he is a messenger of Christ's word, the gospel of Jesus Christ, and that this is the dispensation of the fulness of times, and asks all the world to take heed accordingly. What happens? The answer we all know. Is not this a Christian world?

Yes, long have they boasted of that fact. Years have they read and studied the Bible. Have the "Mormon" missionaries done the world any harm? No, their case is clear. They are fulfilling all the prophecies which Christ's disciples were to fulfil in the dispensation of the fulness of time, and prophesies which are recorded in the holy Scriptures which Christendom professes to believe in. Yes, they are not only fulfilling the prophecies that Christ's followers were to fulfil, but they positively declare so to the entire world and have proof that they are doing so. "Mormonism" has brought light and happiness to many individuals where only darkness, uncertainty, and doubt were before. True, this message of "Mormonism," so-called, does as Christ's gospel always did it—shows the hypocrisy and inconsistencies in the churches around it. So did the gospel in all dispensations, and the false creeds of man trembled at its presence. And so to-day. "Mormonism" has been misunderstood "simply because the evangelical churches see in its success their own downfall, and they dare not let their own followers know what 'Mormonism' really is, lest they shall embrace it." And the question is how can they protect themselves? How can they keep their followers from learning what "Mor-

monism" really is? Is "Mormonism" unscriptural, unreasonable, or inconsistent? No. All attempts against it have failed and have only proved that it is Scriptural, reasonable, and consistent. How can they defeat it, then? Is there any fair and Christian method open to them? No. Public opinion is the only weapon they can use against it. The weapon upon the strength of which Christ was crucified is against "Mormonism" to-day. Can it be that the world then is dealing with Christ and His gospel once again in the way that they dealt with them before? "Mormonism" is the true gospel of Jesus Christ, in all of its primitive beauty and simplicity. Try as it may, this world, that boasts of being learned, has utterly failed to prove that "Mormonism" is not the true gospel of Jesus Christ and that ours is not the dispensation of the fulness of time spoken of by all the holy prophets since the world began.

Long have the Prophets foretold these days, and now that we have been privileged to live in them, let us be found obeying God's commandments. Be not among those who have "rejected the counsel of God against themselves." Yes, take heed of the lesson given us by the Jews. Remember the Jews; remember their opportunity; remember their actions, their obstinacy and blindness; and remember the consequence of their actions.

Sunderland. WILLIAM D. MCALISTER.

A SOLDIER'S TESTIMONY.

I WISH my testimony to be added to those that I have seen in the *Star* lately. It is good to know that the true gospel can be enjoyed by the saints at the front as well as by the saints at home. The Lord has promised to supply all our needs.

I am very young in the gospel yet, but I have a testimony of its truth, and I believe that it is truly the gospel that was to be revealed in these the latter days, and that we, Latter-day Saints, must live up to the gospel that we are privileged to have and enjoy.

I believe and know that Joseph Smith was a Prophet called of God, and that through the Spirit and help of God he was able to translate, from the plates, the Book of Mormon, and I believe the Book of Mormon—every word, from the beginning to the end—because it is the word of the living God.

I believe that it is in the last days (that are spoken of in the Bible) that we are living, and that it will not be very long before the Lord shall come and claim His own people, and I also believe that He will come to Zion on the American Continent. I also believe that this present war was predicted in the Bible. "Nations shall rise up against nations."

While I was at the front, I was not a Latter-day Saint, and I

believe that God spared me to come over to England to hear the true gospel and to accept it. While I was at the front I often heard men curse and swear when everything was quiet and there were no attacks on, but when they were in action, they knew better than to swear.

I have often heard some of the boys, when wounded and crawling out of the trenches, say this simple prayer, "O God, help me to get out safely." Although I was not a Latter-day Saint, I used to live a good, moral life, because I knew (not merely thought) that there was a Supreme Being above us that was watching all our movements, but then I was ignorant of the gospel, as I know it now, and when I received a wound (which was thought to be severe) I exclaimed, "O my God!" and while I was lying on the ground in terrible pain, I kept on praying for my recovery, and my prayer, thank God! was answered, as He had promised in His word. After staying in France over a month owing to the severity of my wound, I was sent to England, and I was operated on, and while I was taking the anæsthetic I was praying to my heavenly Father, and, all glory to Him, He answered all my prayers.

Finally, I was sent to Epsom, Surrey, and it was there that I heard Elder W. A. Carroll preaching the everlasting gospel. One night three of us were listening, but I am the only one that has investigated the gospel. What I liked about Elder Carroll's religion was that it was backed up by Bible quotations, in which Elder Carroll is well versed.

Later I was invited to one of the meetings held at 52a Acre Lane, Brixton, in the London conference, and I was very much impressed with the brotherly feeling that was common with the saints there. That made me believe that it was really the religion that Christ taught while on the earth in the days of old. So I asked for baptism, and I was baptized on 6th of May, 1917, by Elder W. A. Carroll, at 152 High Road, South Tottenham, London, and had hands laid on me for the gift of the Holy Ghost, and now I am a "Mormon," and glad of it, too. I have thanked God for the gospel, and I rejoice in the gospel that has been revealed. I really believe that this is a continuance of the church that Christ established while He was on this earth.

W. J. Williams.

PEACE IN THE PRESENCE OF DEATH.

Most of the reports that reach the public from the fields of carnage would indicate that hatred and other human passions reign supreme, but sometimes we are allowed to see another side of the picture, through reports of little incidents of which official records, naturally, are silent. And then we see that even where the fiercest strife rages, the spirit of love sometimes asserts itself,

and that, at the open portals of eternity, the angel of peace stands on guard.

Two such incidents are related in a contribution to the *Christian Work* of August 11th, this year, from which these extracts are copied. They are said to be from a letter written by an English officer in Belgium:

"The other night four German snipers were shot on our wire. The next night our men went out and brought one in who was near and get-at-able, and buried him. They did it with just the same reverence and sadness as they do to our own dear fellows. I went to look at the grave the next morning, and one of the most uncouth-looking men in my company had placed a cross at the head of the grave, and had written on it:

'Here lies a German.
We don't know his name;
He died bravely fighting
For his Fatherland.'

And under that, 'Gott Mitt uns' (sic), that being the highest effort of all the men at German.

"A French soldier, wounded in a recent attack on the German trenches, related the following incident: 'Near me,' he says, 'lay two soldiers, mortally wounded; one, a Bavarian, young and fair-headed, with a gaping wound in his stomach, and the other a young Frenchman, hit in the side and head. Both were in mortal pain and growing paler and paler. I saw a feeble movement on the part of the Frenchman; he plainly slipped his hand under his coat for something hidden away under his breast. He drew out a little silver crucifix, which he pressed to his lips. Feebly, but clearly, he began: "Hail, Mary, full of grace." The Bavarian opened his blue eyes, which were already glazing with approaching death, turned his head toward the Frenchman, and with a look not of hate but almost of love, finished in a murmur the prayer, "Holy Mary, Mother of God, pray for us sinners now and at the hour of death." The eyes of the two men met, and they understood. They were two companions in like misfortune, desiring to die believing according to their faith. The Frenchman held out his crucifix to the other, who kissed it, and, taking him by the hand, said: "Having served our countries, let us go to God, reconciled."

"Such stories could be multiplied a thousandfold. Underneath the strife and passion we detect a great hunger for something different, a longing too deep for words, for some new and better form of life, waiting only for the appropriate occasion to crystallize into action."

THE gem cannot be polished without friction, nor man perfected without adversity.

THE LATTER-DAY SAINTS MILLENNIAL STAR.

THURSDAY, SEPTEMBER 13, 1917.

EDITORIAL.

WHENCE WE CAME.

SIR OLIVER LODGE is reported to have said, recently:

"I don't know what life is, but it must be worth while. Whence it comes we know not, nor whither it goes; but while we live it we build honeycombs and birds' nests, and Forth Bridges, and cathedrals, so it must be a good thing."

Sir Oliver is a great student of problems that occupy the inquiring human mind. He can speak with some degree of certainty about atoms and the ether of space, and even about immortality and spirits, but when it comes to the great problem of human existence—life, whence we come and whither we go, he professes absence of all knowledge.

In this respect he but confesses the utter inability of science, apart from revelation, to enlighten men. He reminds us that the most advanced scholars of to-day know no more about the greatest of all questions than did the pagans before they had embraced Christianity.

There is a familiar incident from the early chapters of the history of this country, which illustrates this proposition. When Edwin, king of Northumbria, married a daughter of the king of Kent, the lady was accompanied to her new home by a monk, who desired to preach to the Northumbrians. After one of his sermons an old man arose and said, "The life of man, O king, seems to me as the flight of a sparrow through your hall as you sit at meat with your lords—a warm fire on the hearth, but without, cold and rain and storm. The sparrow flies in at one door, tarries for a while, and then flies forth from the other into the wintry darkness. So endures for a moment the life of man in our sight;—but what is before it—what after it—we know not. If this man can tell us aught of these things, let us listen to him."

The wisest men of to-day are no farther advanced than the Northumbrian chief just quoted. They, too, freely confess that they know not whence we came or whither we go.

But God has revealed the answer to these important questions in our day. He has told us that the spirits of mankind existed prior to this life on earth; that, in fact, life here is but a continuation of our previous existence, just as manhood and womanhood are the continuation of childhood. He has also told us that our destiny is to go back to the home of our eternal Father, if we will

pursue the course that leads back to that home. From the revelations of God we know that they who kept their "first estate" were "added upon," by being given an opportunity of passing through life in mortality, and those who keep this "second estate" shall have glory added upon their heads for ever and ever" (Pearl of Great Price. Book of Abraham 3: 26).

There are many passages in the Scriptures that prove the pre-existence of our spirits. Our Lord, as all Christians believe, existed before He was born at Bethlehem. He prays, "O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was" (John 17: 5). Christ, then, existed in glory, before He came as a babe to this earth. Paul says, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same * * * wherefore in all things it behoved him to be made like unto his brethren," etc. (Heb. 2: 14-17). It is clear from this that because God had many children who were given bodies of flesh and blood, therefore the Son, who is the Elder Brother, was also given a body of flesh and blood, in order that He might be like His brethren in all things, except sin. But how could He be like His brethren in all things, if He was different from them in regard to pre-existence? But if His birth was the union of a pre-existent, immortal spirit with a mortal body, we must conclude that such union is also the birth of every member of the human family. Otherwise the likeness between the Elder Brother and His brethren breaks down in one of the most essential characteristics.

There are many other texts in the Scriptures proving the pre-existence of our spirits. They are familiar to the Latter-day Saints, because they are frequently quoted. But there is one that is not so often referred to. When our Lord had the memorable conversation with Nicodemus, He said to that teacher of the Jews, as is well known, "Except a man be born again, he cannot see the kingdom of God." Nicodemus, because of some motive not clear, preferred to appear as if he did not understand what the Savior meant, and asked for a further explanation. But in doing so he uses this expression: "How can a man be born when he is old? Can he enter *the second time* into his mother's womb, and be born?" This question would have no meaning whatever, except on the supposition that those who engaged in this conversation, the great Master and the great pupil, were agreed that man had once entered the mother's womb preliminary to being born in the flesh, and that this could not be done a second time. Here, then, we have an unmistakable evidence, in addition to many others that are found in the Scriptures, that man existed before his birth in mortality, and that he may pass the sacred portals but once.

Our existence on this earth is not a mystery, not an unsolved problem, to those who accept the revelations of God. They know

that it is the bridge between two eternities, on which we pass from one glory to another, the second being the more perfect one. They know it is a passage over a rolling deep, perhaps at times stormy and threatening, at the end of which there is a glorious home, with joy and peace and immortality and eternal exaltation to all who have taken the course God prescribes in the gospel. What the wise and the learned of the world have been unable to discover, that God has revealed to those who believe His word and have received His testimony.

J. M. S.

DR. JAMES E. TALMAGE.

We take pleasure in presenting, this week, to the readers of the *Star* a very good half-tone portrait of Dr. James E. Talmage, of the Council of the Twelve, whose contributions to the Church publications, on a great variety of theological subjects, are greatly appreciated by Church members and friends everywhere. A number of his valuable articles have appeared in recent issues of the *Star*, and we hope to be able to continue the publication of the series of articles of which those that have already appeared form a part, and which were originally written for an American newspaper syndicate whose publications are said to reach something like three and a half million readers.

Dr. Talmage has been a member of the Council of Apostles since October 8th, 1911. He is widely known for his eloquence as a speaker and ability as a writer. His "Articles of Faith" has become a veritable *vade mecum* of our missionaries in the field, and a guide to students and investigators of the gospel.

At one time Dr. Talmage was one of the foremost educators in Utah. For years he gave his time and ability to Church schools, and then he occupied the chair of geology at the State University of Utah. His scientific labors have been recognized by the rare distinction accorded him in his being elected a Fellow of the Royal Society of Edinburgh.

J. M. S.

All I desire to live for is to see the inhabitants of the earth acknowledge God, bow down to Him, and confess His supremacy, and His righteous covenant. To Him let every knee bow and every tongue confess, and let all creation say Amen to His wise providences. Let every person declare his allegiance to God, and then live to it, saying "As for me and my house, we will serve the Lord. As for me and all I have, it is the Lord's and shall be dedicated to Him all my days." If this can be done, happiness is here, angels are here, God is here, and we are wrapped in the visions of eternity.—President Brigham Young.

ISRAEL.

Inasmuch as I have no books at hand for reference, this short article will be void of text quotations. In fact, the idea rather appeals to the writer to suggest premises which may contain an element of doubt as to their accuracy, leaving that reader who may be sufficiently interested, to verify them for himself. Certainly, the following thoughts have arisen in my mind from a perusal of various Church works at some time or other, and little originality can be claimed for them by the present writer.

The term "Israel" was first introduced as a name specifically given by the Lord to Jacob, the son of Isaac; Isaac was a son of Abraham the great and noble Patriarch. Jacob had twelve sons, from whom, in course of time, twelve distinct tribes or nations sprang. These people became known to the world, and in history, as Israelites, because they were descendants of Jacob, or Israel. Their God-fearing progenitors, Abraham, Isaac, and Jacob, had, by fidelity and good works, found favor in the eyes of God. While the world at large chose to worship idols and imaginary gods, rejecting their own Maker, these three men were of sufficient sincerity of heart and integrity of soul, to obtain from the eternal Father special revelations and knowledge of His purposes with man. More than this; each of them gained from God promises of glorious blessings, which should be enjoyed by their seed as long as time should last. Hence, just as the word Israel means literally "Prince of God," the children of Israel became known, down the ages, as the children of God. Be it carefully noted, however, preferment was not given them as a measure of partiality on the part of our Heavenly Father; it was because they primarily and voluntarily obeyed pure laws and principles on which depended the recognition, loving care and various blessings, of God. The reverse was the case, more or less, with the remainder of the world.

Sages have taught that perhaps the greatest honor and privilege an individual or a nation can enjoy, is to be a blessing to others. God pronounced upon the head of Abraham the promise that through him and his seed all nations of the earth should be blessed. It is often argued that prejudiced favor was shown to the Israelites from the beginning of their existence, but on looking into the matter, one finds this is not the case at all. Initially, and, it would appear, always without exception, their blessings have been won by obedience and sacrifice, while, conversely, their cursings or sufferings as a result of disobedience have been as great as, or even greater than, those of any other people. True, it has been their peculiar and enviable prerogative to enjoy direct communion with, and guidance by, God, but no person of that chosen body could prevent an alien from enjoying like favors. Indeed, at all times, even when traveling from the house of bondage to the

land of promise—Egypt to Canaan—they had a provision in their laws that anyone who so desired, might gain adoption and enjoy all their rights and privileges; thereafter, until their division into two kingdoms, this law was in vogue. Present-day naturalization is very similar. This measure of their government was typical of their religion. The Israelites, as far as conditions would permit, were ardent missionaries, actively engaged in a propaganda, with the object of leading all people to worship the one true and living God. When they did not take opportunites of doing this, they were unfaithful to the doctrines of their orthodox religion, which encouraged active missionary labor whenever and wherever at all possible.

While it is abundantly proved that our Father is no respecter of persons, it is a matter worthy of deep contemplation, that any man may, by superb faith, obtain from God blessings which may be bequeathed to posterity as a natural heritage. Such promises were made concerning Abraham and his seed, relating to the occupation of lands, and to temporal prosperity, but the outstanding blessing of Israel was, as previously noticed, that in them shall all nations of the earth be also blessed. Although we are told that it is more blessed to give than receive (and herein alone lies Israel's special precedence), are we, as Gentiles, going to complain because the Scriptures indicate that we shall yet be brought into favor with God through the agency of the lost tribes of Israel?

Let us take a further glance into Israel's identity. Historians have decided that though Israel as a name was first given to Jacob, the word with its attendant meaning also has an appropriate application to all children of God. Hence, Abraham, Isaac, and many of their decendants, other than the twelve tribes, are commonly regarded as Israelites. The current interpretation of the designation "Israel" henceforth became extended, backwards and forwards, to all worshippers of Elohim, the Eternal Father, Creator of heaven and earth. Ecclesiastical history is necessarily confined chiefly to the twelve tribes, who, of course were the main massed and organized representatives of Israel, in whom God found a repository for His authority on earth. A culminating epoch in their history as a united nation was reached when the tribes of Judah and Benjamin chose Rehoboam as their king, while the Ten Tribes chose Jeroboam. Rehoboam was the lineal descendant of David, and in accepting him as their ruler the Two Tribes chose the better part, thereby continuing in favor with God. The Ten Tribes, in this, and in a great many other ways, provoked the displeasure of God, and as a result, eventually lost their identity as "Israelites"; they are now known as the Lost Tribes. The two tribes consequently retained the ancient and revered title Israelites; they are our present day Jews. The Jews, as all Christians know, were disloyal to their

sacred mission and calling, and there is nothing more sad or overflowing with pathos than the history of this once richly favored people who, since their rejection of Jesus of Nazareth, the Son of the God of Israel, have been a "hiss and byword" the world over.

The language adopted by Abraham and his Israelitish descendants was Hebrew, which, strictly speaking, is the standard official language of the Jews to-day. We may say, therefore, it is claimed for the Jews, that they are Israelites by religion; Hebrews because of their national language; but Jews by true tribal nationality. It is a common error to suppose that Abraham, Isaac, and Jacob, and other of their contemporaries, were Jews; they may consistently be called Hebrews, but not Jews, as that appellation was not coined until the tribe of Judah had come into existence much later in history.

To-day we know without any mistake where the Jews are. Everywhere! But where are the Ten Lost Tribes? The Scriptures, ancient and modern, indicate that the word "everywhere" answers this enquiry also. The dispersion of Judah and scattering of Israel were narrated in very matter-of-fact style in the Word of God, long before these things actually happened. Not a whit less clearly is the return of the Jews to Palestine, and the gathering of scattered Israel from the four corners of the earth, predicted and graphically described in detail by many of the Prophets of old.

We are told that kings of various nations of the earth shall act toward the Jews as nursing fathers, and queens as nursing mothers, in assisting their return to the Land of Promise. We have now reached a development of the things prophesied, so deeply that we can almost foresee the fulfilment of this prediction within the next decade. Contemporaneous with the return of the Jews is to be the discovery of Lost Israel; in fact it is to be a dispensation of the restoration of all things. The Lost Tribes are to be restored in such grand style that their marvelous deliverance from Egyptian bondage is to sink into comparative insignificance as an instance of God's mercies.

From ancient history, particularly the Apocrypha, we learn that the Ten Tribes migrated to a north country, traveling on for a period of one and a half years. Some authorities claim to locate them as having settled in Southern Asia, and from there, in course of time, they wandered, in colonies, tribes, and groups, etc., in real nomadic, Bohemian style, throughout the length and breadth of the world, especially Europe. There seems to be much probable truth in this deduction or assumption.

One of the many Bible references to the great gathering, is to the effect that God will send forth fishers who shall fish Israel from the uttermost parts of heaven, and hunters who shall hunt them from the land to which they have been driven. Fishermen do not know until they draw in their nets (often not before

they reach shore), what class of fish has been caught; hunters, on the other hand, decide what game they will hunt, prepare accordingly and direct their chase in a region where the particular game is known to live. The former part of the above prophecy seems to be a lucid description of the present-day missionary labors of our elders; it is not known until their converts arrive in Zion, what Israelitish tribe, if any, they descend from. In Zion the Priesthood of God is able to ascertain the precious truth of a person's lineal identity. The reward of a fisherman for his labors is the intrinsic worth of the fish caught. This also may consistently be said of the fishers of men; for they receive no monetary remuneration whatsoever, their main reward being joy and satisfaction proportionate to the faithfulness of their converts. It is stated by one of the Old Testament Prophets that the gathering shall be one of a city and two of a family; this is literally the case with people of the world who embrace the restored gospel of Israel today. So much for the first part of the prophecy.

On the latter portion, concerning hunters, one is not able to form more than an indefinite opinion. It would appear from Holy Writ that, although the Ten Tribes are to be scattered over all the world as if it might be through a sieve—the word "sieve" is used in the prophecies—still, as a winding-up scene in human history, we are to expect the lost Tribes to be discovered and identified as a nation.

The following is one of the themes which arise in the mind. Christ said His sheep should hear and know His voice. To-day those who have the most pronounced strain of Israelitish blood in their veins, are among the first to recognize joyfully the gospel call. This promise is substantiated in patriarchal revelation, by the fact that the majority of members of the Church of Jesus Christ of Latter-day Saints are of distinct Israelitish lineage. Secondly, through them all nations of the earth are being blessed in countless ways; not only by opening the eyes of thousands of Gentiles of all nations to the most glorious truths of the gospel, thereby bringing them unmistakable happiness according to their own declarations, but by distributing broadcast a marvelous amount of ennobling intelligence, which is being appropriated avowedly and unconsciously by leaders of nations and churches of the whole earth. Saints also as a rule are a general influence for good wherever their lot is thrown. Thirdly, great numbers of Israel are coming out of Babylon, and gathering to the tops of the mountains, where the House of the Lord is exalted above the hills; and where, indeed, naught comes to do harm or to make afraid. There is a vast amount of conclusive evidence to prove that the Latter-day Saints have established themselves in a country which is the correct and foreordained gathering-place of the Ten Tribes—America.

South Africa. EDWIN CIRCUIT.

KILLED IN ACTION.

Elder George Brooks, Jr., writes from Belfast, Ireland, August 30th, 1917:

"Word has been received that John Hamilton, of the Belfast branch, Irish conference, was killed in action, August 10th, 1917. Deceased was born at Old Park, Co. Antrim, Ireland, May 7th, 1887, and was baptized and confirmed a member of the Church by Elder F. A. Stowell, December 12th, 1896. Brother Hamilton and two brothers have been in the trenches almost continuously for the past three years, and up to August 10th had escaped injury. While mourning his loss, his relatives feel that he died in the service of his fellowmen, which is only in the service of his God. Brother Hamilton is survived by his parents, who have been members of the Church for thirty-three years; his wife and three children, three brothers, and three sisters."

President John Holmes, of the Sheffield conference, writes under date of September 3rd, 1917:

"I have just learned of the death of Private Albert Corbridge, who was killed in action October 16th, 1916. Brother Albert Corbridge was born July 26th, 1895, at Newbold, near Chesterfield, Derbyshire; and was baptized February 3rd, 1907. He died a valiant soldier, and had the respect of all who knew him for his faithfulness in the discharge of the work that was given him to do."

FROM THE MISSION FIELD.

Sunday School Outing.—On Saturday, August 25th, the Holloway branch Sunday school met at Hampstead Heath, one of England's beautiful garden spots, for the purpose of giving the children an outing for the day. Outdoor games and contests were participated in, to the enjoyment of all, especially the Sunday school children, who anxiously await the coming of these events each year. Two of the traveling elders, and most of the parents of the children, were present, and all contributed to the success of the day. At the height of a matched cricket game, many spectators appeared on the scene and enjoyed the pleasure with us. Some of them were desirous to know more about the people called "Mormons." There were thirty-one members of the branch present, and all, both young and old, had a most enjoyable time, says Elder William J. Loosle, clerk of the London conference.

District Meetings.—President James G. McKay and the elders of the London conference have held district meetings in the follow-

ing branches: Gillingham, Sittingbourne, Watford, St. Albans, and Portsmouth. In all these branches the meetings were well attended, and good reports were given by the local brethren. President McKay and Elder Evan O. Perkins spent a week in Kent, visiting among the scattered saints, encouraging them in the performance of their duties, and exhorting them to attend the conference. Many of these faithful saints, however, find it impossible, under present conditions, to come to these gatherings, because they live so far away, but they are always glad to see the elders and to receive instruction.

Branch Conference.—A conference of the Belfast branch, Irish conference, was held at 106 Ann Street, Belfast, September 2nd, 1917. There were in attendance President George Brooks, Jr., Elders Sidney L. Wyatt, and Joseph H. Ririe. Branch President T. H. Fulton conducted the meetings. The Sunday school convened at 11 a.m., and an interesting program was rendered. The afternoon session convened at 3, and the evening session at 7 o'clock. During the conference Sister Maggie Kingsberry reported the work and progress of the branch Relief society, and Sister Lydia Ditty reported the work and development of the lady missionaries of the Belfast branch. The general and local authorities were unanimously sustained. An infant and two children of Brother Fulton were blessed, and addresses were delivered by President George Brooks, Jr., and Elders Sidney L. Wyatt and Joseph H. Ririe. The meetings were well attended, and a good spirit prevailed.

DIED.

SHUTTLEWORTH.—Ann Eliza Shuttleworth, of Bradford (Leeds conference), on August 10th, 1917. Deceased was born March 3rd, 1861, at Keighley. She was baptized August 31st, 1895, by Elder J. A. Buttle, and confirmed September 5th, 1895, by the same elder. Sister Shuttleworth was a good and faithful Latter-day Saint.

CONTENTS:

Mary Magdalene 577
Take Heed 579
A Soldier's Testimony 581
Peace in the Presence of Death 582
Editorials: Whence We Came 584
Dr. James E. Talmage ... 586
Israel 587
Killed in Action 591
From the Mission Field 591

EDITED, PRINTED AND PUBLISHED BY GEORGE F. RICHARDS, 295 EDGE LANE, LIVERPOOL.

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.